Meadow Creek, Stanly County, N. C.

Friday, Sept. 3, 1920

The 88th session of the Bear Creek Primitive Baptist Association held with the church at Meadow Creek, Stanly County North Carolina.

Beginning on Friday before the first Sunday in September, 1920, we met according to appointment, services opened with praise and prayer by Brother C. W. Safley. Introductory sermon delivered by Brother T. M. Broom, text Rev. 1 chapter, 1-2 verses. Intermission one hour. At 1 p. m. the ministers and messengers met in the house praise and prayer by Elder T. M. Standley, then proceeded as follows: 1. Call for and read letters from the following churches. 2. Elected C. W. Safley moderator and J. W. Deese, clerk. 3. Adopted the following resolutions:

Wherein we, the undersigned churches, once being in joint membership with the Bear Creek Association, but a portion of them having plunged so deeply into disorder, that we, of the faithful order, cannot endure it any longer, and withdrew and declare non-fellowship for the disorderly faction of the Bear Creek Association and all others that follow after or with them

we came from them as one of old, hoping and trusting in the God of Heaven, walking as we hope in faith as Abraham of old trusting in God, who lead him and instructed him and we trust he is with us the same God of Abraham, Isaac and Jacob. As God was with them, we hope He is with us to guide us aright. The Bear Creek Association was set up in the year 1832. We believe on the true principle of the Baptist, and we subscribe and maintain the same principle of our fathers and the waving party has departed from these true principles of our fathers, and we can no longer follow with them, we declare non-fellowship, for their disorder and stand on the true platform of our forefathers set up the Bear Creek Association. We are of the same faith and order contending for the true principles of God's kingdom.

Now we will give some of the gross disorder they have plunged so deeply into that we cannot fellowship, wherein the Mountain Creek church had to exclude B. L. Treece for telling lies and acting in poor faith, and other thngs he was guilty of. And inasmuch as the Moderator and Clerk and others with them of the disorderly faction of the Bear Creek Association recognizing B. L. Treece and others that were excluded with him, as being the Mountain Creek church and would not investigate the trouble. Although the Mountain Creek members pleaded for an investigation and the said disorderly faction would not hear nor allow the members of the Mountain Creek church to explain the trouble and they would not investigate. Although they went on and recognized B. L. Treece as being the Mountain Creek church. They are preaching him as an orderly preacher, which we cannot fellowship and do hereby declare non-fellowship for the disorderly practice, and also the disorderly faction of holding and preaching Samuel McMillon. It is reported that he has never been baptized by an orderly Baptist minister, and they know of these reports and will not stop him and investigate the reports. After due investigation, we find that Samuel McMillon made a false report on Elder T. M.

Standley, and the said McMillon was objected at the association on these reoprts. They, the disorderly faction, would pay no attention to it.

They are also holding members belonging to Secret Orders of men and other things we cannot fellowship. So be it resolved that we declare non-fellowship for the disorderly faction of the Bear Creek Association and Samuel McMillon and all others that affiliate with them.

Names of the churches that withdrew from the Bear Creek Association represented in this meeting:

	No. of members
Albemarle	29
Freadon	4
Liberty Hill	17
Meadow Creek	13
Mountain Creek	7
Pleasant View	5
New Zion	8

It ~~Forty~~ appointed a committee of arrangements to wit Brothern J. E. Russell, A. J. Deese, W. E. Williams, with Moderator and Clerk and messengers of this church, E. B. Huneycutt, J. H. Tucker, D. M. Hathcock. Adjourned to 10 o'colck Saturday morning. Benediction by the Moderator.

Saturday morning, September the 4th, met pursuant to adjournment praise and prayer by Brother W. E. Williams.

Call on committee on arrangements to report. We, your committee, beg to submit the following report:

Wherein there has grown so much discord and confusion from the associations in different parts of the country and are held by some Baptist as a sovereign over the churches, which we Brothern deny. We hold the church as a sovereign because it was set up by Jesus Christ Himself and the scripture does not justify an association. The Primitive Saints had no such, for

over 1600 years, and as we Brothern desire to inquire for the old paths and Landmarks taught by the Scriptures. We realize they are a thorough furnisher unto every good work. We, your committee, advise that we hold no association, which was unanimously adopted by all in session. Submitted to the will of the churches as to holding Union meetings, we desire to thank God for His grace, power, mercy and kindness in favoring the preaching brothern to preach the Gospel in the power and demonstration of the spirit and the great love manifested in the midsts of this quiet and devoted congregation. We also, as a body, desire to thank the entire community for their kindness shown to all during this lovely meeting. Benediction by the Moderator.

C. W. SAFLEY, Moderator.
J. W. DEESE, Clerk.

Preaching at the stand Sunday by Elders J. M. Standley, and S. U. Atwood. Afternoon by Brothers C. W. Safley and Elder J. M. Williams.

Articles of Faith

1. We believe in one only true and living God, the Father, Son and Holy Gost and these three are one.

2. We believe that the Scriptures of the old and new Testaments, translated by King James, is the written testamony of God and the only ruler of our faith and practice.

3. We believe in the doctrine of eternal and particular election by grace.

4. We believe in the doctrine of original sin.

5. We believe man's impotency to recover himself from the fallen state he is in by nature or by his own free will or ability.

6. We believe that sinners are justified in the sight of God only by the imputed righteousness of Jesus Christ.

7. We believe that God's elect shall be called, converted regenerated and sanctified by the Holy Gost.

8. We believe that the saints shall preserve in grace and never fall finally away.

9. We believe that baptism, the Lord's supper and feet washings are ordinances of Jesus Christ and the only true mode of Baptism is by immersion.

10. We believe in the resurrection of the dead and a general judgment.

11. We believe the punishment of the wicked is everlasting and the joys of the righteous are eternal.

12. We believe that no minister has a right to the administration of the ordinance except such as are regularly called and come under the hands of a Presbytery.

13. We believe it to be disorder for the member of the church to unite witih any of the Secret Institutions of the day, that now are in existence, or that shall hereafter come in to practice.

Church Decorum

Preamble from a long series of experiences we, who hope we are, the Church of Christ at.....are convinced of the necessity of coming together as often as may be in order to hold conference and to discharge our duty in watching over each other as Christ hath commanded.

Ordered therefore that the following decorum be a rule for the church to conduct herself by in her future conferences. We

will not forsake the house of God or the assembling of ourselves together. Nah. 10:39. Heb. 10:25.

Article 1—The conference shall be composed of the members of this church, together with any members of sister churches that are present in good standing and fellowship of the same faith and order who have liberty to seats with us. Acts 4:23-15:6.

Article 2—The conference shall be opened and closed with praise to Almighty God. 1 Tim. 2:1. 1 Thiss. 5:17-18.

Article 3—One shall be chosen to preside who shall be addressed under the application of Brother Moderator and to whom every speech shall be particularly addressed. I Cor. 14:26-40.

Article 4—The members names being regularly enrolled shall by the clerk be distinctly called over when thought necessary by the church. Acts 1:15.

Article 5—A door shall be published open when thought necessary for the admission of new members into this church but none shall be admitted but by unanimous consent and who shall first verbally relate their experience or give an account of the work of God on their souls and when full satisfaction shall be obtained the Pastor, Deacon or Moderator shall manifest the same by giving them the right hand of fellowship thereby receiving them in the church. 1 Peter 3:15 Gal. 2:19.

Article 6—No complaint shall be brought in to conference against transgressing members respecting crimes of a private matter until the agrieved party has complied with the directions given by our Lord in Matthew 18:15-17.

Article 7—Every motion made an second shall come under the consideration of the conference unless withdrawn by the member who made it. 1 Cor. 14-40.

Article 8—Every query presented shall be thrice read and before it is received the Moderator shall take a vote and ac-

Section 8—If the Moderator shall neglect to plainly and timely reprove any member transgressing any of these rules, or misbehaving in any manner irrevently in time of conference the same is disorder in him, and himself is for the same liable to be reproved.

Section 9—The woman hath not a right by the law of Christ to usurp authority over the man and therefore ought not to speak in the church only in case of conscience sake or in such particular circumstances that the matter of the thing may require it.

Section 10—If any member shall absent him or herself from conference as much as three times in succession shall render to this body the cause of it.

Section 11—The Moderator shall have the right to give his views on any subject or vote, in case of a tie providing he appoints one to sit as Moderator while he makes his speech or gives his light on the matter.

These rules shall be read before the church not less than three times a year. January, May and September.

cordingly as there is a majority for or against debating it; it shall be answered or not, but the querist may withdraw it at any time providing also that no indirect query shall be imposed or asked.

Aricle 9—If the minority shall be grieved at any time at the determination of the majority they are hereby directed to make the same known immediately to the church and if satisfaction cannot be obtained it may be necessary in that case to call for help from sister churches.

Article 10—All the business of the conference shall be recorded by the clerk and before conference rises the same shall be distinctly read and corrected, if need be.

Section 1—Any member refusing to attend conference the same is disorder.

Section 2—Any member absenting him or herself from conference without lief the same is disorder.

Section 3—Any member whispering or laughing in time of public speech the same is disorder.

Section 4—If two or more shall speak at one time or any member speak without rising up and addressing the Moderator the same is disorder.

Section 5—Any member speaking more than three times on one subject without lief, obtained the same is disorder.

Section 6—Any member being grieved at anything done in conference and shall hold his or her peace and shall not let the same be known until the conference rises and shall afterwards speak of the same, as it manifestly tends to confusion, it is hereby deemed disorder.

Section 7—Any member speaking or acting in wreath or anger or in a threatening, degrading manner as it shames religion, wounds the cause of Christ, and grieves true Christians, it is hereby deemed disorder.